

A

REVIEW

OF THE

Affairs of FRANCE:

Purg'd from the Errors and Partiality of *News-Writers* and
Petty-Statesmen, of all Sides.

Tuesday, December 5. 1704.

I Had troubled the Readers with no more *Hungarian* Stories, had not the breaking off of the last Treaty oblig'd me to say something on that Head — For all our Accounts throwing the blame of that Breach on the Emperor, refusing (as they say) to confirm or stand to what he has Sworn, and make good Coronation Engagements, confutes (say the Opponents) our former Arguments, and makes it apparent the *Hungarians* are not blameable for not harkening to Peace, but all lies at the Door of the Emperor's Council, even the same Councils that prevail'd on his Imperial Majesty to put such Hardships upon them, as oblig'd them to take Arms against him, and as always gap'd after the Estates, Honours and Profits of the Kingdom and the Church, and propagated, with a Barbarous Zeal, the Ruine of the Country.

It relates not much to the present Affair, whether this Allegation be true or not; and least I should seem to oppose what is so generally advanc'd, and which possibly has too much in it, I am willing for Arguments sake to admit it.

By how much the more this is likely to be true, by so much the more need had the *Hungarians* to have watch'd the Occasion of closing this Unhappy Breach, before the Blow their Ally the *Bavarian*, receiv'd at *Blenheim*, put the Emperor's Affairs into a Condition to repel them. If the Emperor is stiffer now, if those Pernici-

ous Ecclesiastick Councils, always too prevailing in that Court, have taken occasion to stock themselves with new force, and stir again in their old abandon'd Case, 'tis because they took Courage from the Success of the Confederates against the *French*; 'tis plain, they had given over the Cause before.

The Crisis of this Affair, the Critical Moment when the *Hungarians* might have had their own Terms, I take to be, when the Emperor was so sensible of his Error, that he left all to the Management of the King of the *Romans*, and Prince *Eugene* of *Savoy*, and this Indefatigable Prince went up to *Presburgh*, in order to Negotiate this Matter with them, the *English* and *Dutch* Ambassadors at the same time offering their Mediation in the Case.

Now the Iron was hot, and they should have struck in the Moment, in *Articulo Temporis*. The *French* were powerful in *Italy*, prevailing on the *Rhine*, and the Duke of *Bavaria* insulted the very Imperial Pallace, the Emperor was in an Extremity, and some, tho' they prov'd false Prophets, presag'd his Ruine — His Church Statesmen began to look about them, and especially some of the *Hungarian* Churchmen began to think themselves lost. The Prince of *Savoy* takes hold of this Juncture, and perswades him to comply with the *Hungarians*, and gets himself empower'd to be the Man to treat with them —

I refer all indifferent Judges to the Treatment he met with; *Brezini* gives a haughty Answer, Prince *Ragocki* refuses Passes to Commissioners, they rejected the Mediation offered, and in short, thinking they had brought the Emperor to beg a Peace, resolve to make their Market of him, and make him stoop very low to obtain it.

There is no question but they might have had much better Terms then, of the Emperor, than they can now; but that was their Time, and this is his: and if any Man expect me to approve of either of their Conduct, he must be disappointed——Theirs was surely Impolitick, this may be Unreasonable.

And here comes on the Analogy the Confederacy of the *Hungarians*, with the Enemies of the General Confederacy; as the *French* Affairs prosper'd, they were lifted up, as the *French* Affairs declin'd while the *French* were potent, they were haughty, slighted Mediators, refus'd Passes, and wou'd not hear the Emperor's Demands; when the *French* are beaten, and the prospect of their Counjunction at an End, they in their Turns, seek a Negotiation, court Mediators, and make Proposals; and now the Emperor, says our News-men, will hearken to nothing.

If this is not a plain proof of the Influence of the Affairs of *France* on those of *Hungaria*, the following Abstract of a Letter, which I have very good assurance is genuine and true in Fact, shall conclude my present Account of these Matters; and he who is ignorant now, must be so wilfully.

The Letter is wrote from a young Gentleman, the Son of a *French* Refugee now in *England*, to his Father, and among many diverting Particulars, but foreign to the present purpose, has these following Paragraphs.

To the Author of the Review.

Honoured Sir,

Since I saw you, I have serv'd the King of Poland, some considerable time, in Quality of a Reform'd Officer, in the Squadrons of Les

Grands Mousquetaires; but was taken Prisoner by the Troops of the King of S——n; being brought before the said King, he presented me to the *French* Ambassador, Residing at that Court, who Entertained me with a great deal of Respect, and Promised me my Discharge, and other considerable offers; provided I would Serve, either under the *French* King on the Danube, the Elector of *Bavaria*, or Prince *Ragocki*; but I refused all the three: upon which I was Committed to Prison, where I met with such severe Usage, as was Intolerable; and seeing no Probability of being reliev'd, I was oblig'd at last to Solicit the *French* Ambassador, who procured me a Discharge out of Prison; and I accepted his offer to Serve under Prince *Ragocki*.

Accordingly I was sent into *Hungary*, very well provided with Money, and a Letter of Recommendation to Prince *Ragocki*, from the King of S——n and the *French* Ambassador. I was received by the Prince very Respectfully, and had a Company of 200 Men given me, under the Artillery, and am paid once a Week.

We have an Army here near 80000 Men, and *French* Money is very Plenty; but we are in great want of Officers.

If, Sir, you can any way advise me, whereby I can Transmit you Money into *England*, I was never more Capable of doing it than at present.

Yours &c.

Here is a plain Correspondence and Confederacy, or at least concert of Measure between the *French*, the *Swedes*, and the *Hungarians*. How the Advocates of the two last will excuse them, as Protestants, making such fatal Diversions in favour of the *French*, I cannot understand——'Tis sufficient to me to prove, as I have both of them fighting for the *French* Cause, weakening the hands of the Protestants, by dividing and embarrassing their Allies; and let our Wishes for their Success abstracted from the present Juncture, be what they will, as they are at present manag'd, and as we are engag'd, we are bound to Fight against them, Pray against them, and wish them both Beaten.

ADVICE from the Scandal CLUB.

These Lovers are Strange People, said the Society, when the following Story was brought before them; it makes them Fight with Shadows instead of Men, and with Men for e-

very Shadow; for here comes a Gentleman, and he is for lugging out at a Man he never saw before, for Suspicion, Hear-say, and meer Imagination.

To

To the Scandal. Club.

Gentlemen,

Your Method of Exposing Scandalous and Base Actions, seems the best Expedients to restrain Vice, and reform the Age. We are to inform ye of a Lawyer, who has Lodgings within a Mile of the G—Tavern in C——ry Lane, who very lately abused a Gentleman, whom he had never seen before, with the most Scurrilous Language, Daring him, in an open Coffee-House, to draw his Sword; making several offers at drawing his own; after that, actually laid hands on the Gentleman, making as if he would have struck him: All for no other Cause, but a bare Suspicion, that he had given an Intimation to a Young Lady (whom they both Court) of the Lawyers having taken a Purifying Dose of Physick——which, he says, was only the Purging Waters. Your Impartial Thoughts on the Matter, which relates to each of the three Persons concern'd, will oblige

Nov. 25.

Gentlemen,

1704.

Yours ———

The Society being Demanded their Impartial Thoughts in this Case, took it into Consideration, and find Reason to make the following Remarks.

1. If the Gentleman is a Lawyer, he is inexcusable in this, That all Private Duelling being against the Law, his Crime is double, in offering to break the Law; at the same time making a Profession of it, according to the known Text, *Thou that Preachest, that Men should not Steal, dost thou Steal? Thou that sayest Men should not break the Law, by breaking the Law dishonourest thou God?*

2. By giving Scurrilous Language, he made a Breach upon that part of his Character, which we call Gentleman; for 'tis most certain, a true bred Gentleman will never be guilty of it, *Non licet hominem Muliebriter Rixari.*

3. By drawing, or offering to draw his Sword in a Publick Coffee-House, he seems to give but an indifferent Character of his Courage; since 'tis our Opinion, he that offers to fight before Company, always Fights to be Parted.

4. By doing this on a meer Suspicion, and no Proof, provided that part of the Letter be true, he reproach'd his Discretion; since Solomon tells us, *He that judgeth a Murderer before he hears it*, which must mean before he hears both sides, or hears it fully, *it obtains for him both Folly and Shame.*

Having thus such a hard Charge against him,

as a Lawyer, as a Gentleman, as to his Courage and Discretion; they think the Case it self needs no farther Examination on his side.

As to the Gentleman Injured, and the Lady between both, they think these Observations may justly give Satisfaction to one, and Caution to the other; but always provided the Story be exactly true; according to the Relation, otherwise the Reflections will affect the Relator; the Society are willing therefore to suspend their Judgments on the latter Part, till the Gentlemen, who sent this, shall please to furnish them with farther Particulars.

THE following Question really seems to have more Philosophy in it, than it truly has; and rather wants true Stating, than Answering.

Gentlemen,

A Difference arising between two Friends, concerning the Solution of the following Question, viz. *Whether Glass is a Body or Quality.* An Answer from your Judicious Society may be a means to prevent all farther Animosities of this Nature.

Jones Coffee House,

Yours,

Nov. 26. 1704.

R S T V.

As to the difference between Body, and Quality, the Society supposes they need not enter upon it here; and as they have some Philosophical Questions now before them, which will require their Considering that Point more largely, they refer it to that time.

But they cannot conceive why these Gentlemen should ask this Question, unless they would distinguish between Body and Substance; the Notion of Immaterial Substances has been indeed long disputed in the World, and remains yet a doubt; and here a Gentleman, who sent them a Question on that Head, may take Notice, that he will receive some Answer; we do not say a full Answer, on that Head, in our next Supplement.

But as to the present Question; 'Tis apparent, Vitrication, or turning any Body into Glass, cannot make a Dissolution of Parts, tho' it Purges or Rarifies it from the Gross, and Earthy Part, leaving the other a Liquid, or Molten Substance —— but still, as there is something in all Earthy Parts, which is incapable of Annihilation or Consumption, tho' by Fire, without which the Doctrine of the Resurrection would be very difficult to
out.

our Faith; so that Fire having pass'd its utmost forer, upon those Parts which are unconsumable, leaves them entirely clear of all the grosser Particles, and melts or runs them into that we call Glass; but that there remains a Substance, is visible, because it is reducible to Powders capable of several other Operations, and convertible into various Forms.

While then we prove it a Substance, it remains for the Enquirer, to distinguish between Body and Substance, as he thinks fit.

Some have had fine-spun Notions upon this Head; as that the General Conflagration may possibly only amount to a Vitriification of the whole Globe; and should it be so, I cannot but think it would still remain a Body, as doubtless all Terrestrial Substance does, notwithstanding the most exquisite Operation of Fire.

THe following Letter is not Inserted for the real Concern the Society has at the Charge; but because they are willing to let the World see how forward People are to condemn them unheard, and to censure them, as well as other People, without Evidence.

Gentlemen,

Since you are so careful in observing other Mens Mistakes, I hope 'tis but Reasonable you should be told of your own; for you have accused Solomon of saying, The Way of an Eagle upon the Rock, &c. was too hard for him to find out. I can find no such Saying of Solomon's; therefore I expect your Proof, or Acknowledgment to the contrary: 'Tis in your first Supplement, &c. to the Scandal. Club, the Page I have forgot, but 'tis easily found towards the End of the Book. 'Tis no more than what you have promis'd, to acknowledge your Errors (if you have committed any) and is Expedient

Per Yours,

London, Nov. 27.

1704.

N. Y.

This Gentleman having leap'd before he look'd, ought with equal Justice to be taken up before he is down; and to him, the Society speaking in the First Person say.

1. Sir, 'Tis own'd our observing other Peoples Errors, entitle us to hear of our own: But Sir, Our observing other Peoples Errors truly, does not entitle you to charge us with ours falsely; and they are willing to put it all upon that Disference.

2. In the next place, As they receiv'd your

Charge readily, they answer you calmly: There is no such thing in their Supplement, or any where else, of their Writing, but a meer Whimie form'd in your own Imagination; and therefore they refer you to that Book to examine the Text out of Solomon, being right quoted in these Words, *The Way of a Man with a Maid*, which Solomon said was too hard for him.

Now, Sir, to observe upon you from this Head, will only amount to this: Had the Society been guilty, they would readily have acknowledg'd their Mistake; but as you having rumag'd your Thought to find our Society at a Fault, have committed the same Error your self, which you charge on the Society: Your Censure therefore is humbly return'd, as your Due by your own Vote; and so they bid you heartily farewell.

ADVERTISEMENT.

THe Royal Essence for the Hair of the Head and Perriwigs, being the most delicate and charming Perfume in Nature, and the greatest Preserver of Hair in the World, for it keeps that of Perriwigs (a much longer time than usual) in the Curl, and fair Hair from fading or changing colour, makes the Hair of the Head grow thick, strengthens and confirms its Roots, and effectually prevents it from falling off or splitting at the ends, makes the Powder continue in all Hair longer than it possibly will, by the use of any other thing. By its incomparable Odour and Fragrancy it strengthens the Brain, revives the Spirits, quickens the Memory, and makes the Heart cheerful, never raises the Vapours in Ladies, &c. being wholly free from (and abundantly more delightful and pleasant than) Musk, Civet, &c. 'Tis indeed an unparalleled fine Scent for the Pocket, and perfumes Handkerchiefs, &c. excellently. To be had only at Mr. Allart's, a Toyshop at the Blue-Coat Boy against the Royal Exchange in Cornhill. Sealed up, at 2 s. 6 d. a Bottle with Directions.

THe Merry Cordial, singular for the Cure of the Hippo-Vapour, or Melancholly, in Man or Woman, opens all Obstructions, exhilarates the Spirits, purifies the Blood and Juices, quiets a disturb'd Mind, and wonderfully relieves the Brain, and is a Grand Cordial and Antidote against all manner of Poisons. Sold at the Mine-Office Coffee-House, over against St. Sepulchres Church, Snow-Hill; at Rudkin's Coffee-House at the Queen's-Bench, at Young-Man's Coffee-House in Crooked-Lane, and at Darling's Coffee-House, Charing-Cross, and no where else, at 10 s. the Gallon. It is sold in penny Glasses.

This day is publish'd,

THe Observer: Continued by the Author. Vol. III. Numb. 75. and for the future will be publish'd, every Tuesday and Friday. Printed by R. Janeway, on Adle-Hill, near Doctors Commons.